2; Damm et al. --75 [4] (1909) 1938 Wolcaians
116, 839 Ifaluk

Erotic abuses. Onanism (sīlisíli) is known, and some people practiced it. Coitus in anum is unknown; according to Sarfert's native from Faraulip it is practiced on Mogemog. Sarfert's interpreter from Mogemog testified that cunnilinctus is also practiced on Ifaluk, and is called monodíni. On the other hand, the women do the same thing only when their husbands are dead, and then call this mǫ́norâi. Possibly it is a similar custom to the one on Luangiua. We have already discussed the lengthening of the labia of the vulva, and the removal of the pubic hair.

2: Damm et al...189 [7] (1909) 1938 Woleaians
116, 839 Faraulep

Fat people practice cunnilingus, and usually three or four times a month.

4: Krämer--142 (1909) 1937 Woleaians
116, 839 Lamotrek

The following perversities are known:

onanism	sir
irrumatio	faigabóng
cunnilinotus	móngo
sadism	li

4: Krämer--278 (1909) 1937 Woleaians
116, 839 Woleai

Perversities: on Oleai the labia minora are lengthened up to ten centimeters to simplify cunniiingus.

6: Senfft--54
116, 839

(no date) 1905

Woleaians
Woleai
Lamotrek

Their level of morality is low, and cases of perversion are not infrequent with both sexes; they even seduce children.

28: Spiro--116 [2] (1947-48) 1949 Woleaians
116, 291, 864, 839 Ifalik

"It is to be emphasized that the young children wear no clothes, so that the sexual differences between boys and girls is obvious to them. They do not wear clothes until they themselves feel a sense of shame in their nudity, and this, we have already pointed out, shows a sex difference. The little girls put on clothes earlier than the boys, all girls wearing grass skirts by the time they are five, whereas the boys may not wear loin-cloths till they are eight or nine. This results in sexual exhibitionism, as well as play. For example, in the midst of a number of playmates, Taurilus, three year old girl, urinated while standing, holding a large coconut midrib, which touched the ground, in her hand. The others smirked at her, and she stood with a look of enjoyment on her face, enjoying the exhibition. Lezabung, a four year old, stood in front of me, while I was sitting in a house, then bent backwards so that her genitalia were practically in my face, and began to laugh and giggle. Talemelemar would often walk around with a piece of paper or some other object on his penis, and strut about showing it to others."

28: Spiro--116 [3] (1947-48) 1949 Woleaians
116, 864, 827, 839 Ifalik

"This awareness of sexual anatomical differences is revealed by other facts. Talemelmar had a loin cloth for about a week. One evening he came out nude, and Iliakong pointed at his penis, and laughed, whereupon he pointed to her vagina, and scornfully said, 'tingi'--vagina. He then went into the house, and came out wearing a loin cloth."

28: Spiro--116-117 (1947-48) 1949 Woleaians-1
116, 864, 827, 839 Ifalik

"On another occasion Talemelmar tried everything in his power to draw attention to his penis while in the group of seven other children calling their attention to it. He played with it with his hands. He walked with his back tilted so that his penis was in the air. He tied a coconut leaf strip around it, all of which succeeded in gaining his end-attention. Iliakong was becoming more and more resentful of his centrality, and tried to gain the attention of the others, but she could not compete with him. She began to roll on the ground, followed by Talemelemar, and then they began to play tag running around a circle. Suddenly she made a grab for his penis, but he repelled her. In what was a final gesture for attention, she suddenly got down on hands and knees, her buttocks in the air, and urinated with her back to the other children, anus and genitals in full view. This illustration, shows the awareness of both boys and girls of the superiority of the boy's genital over the girl's, and the latter's necessity of doing something drastic in order to compete with him. [117]

But the children do more than point to their genitals, they often try to grab them, particularly as a punishment for some wrong committed. Almost invariably, when a child frustrates another child of the opposite sex, the latter will grab for the genitals of the other. Often, however, this is done with no attempt at punishment. This mutual grabbing of the genitals is a very common occurrence.

The genitals are often the objects of aggression, though seldom the weapon of aggression. The anus is the 'sexual' weapon of aggression among children. Often if a child is frustrated he will bend to the ground with his anus in the air, and simulate a flatulation sound with his mouth. At least once, I observed this behavior as a game. The boys and girls would lie on the ground, whereupon one would approach another, 'flatulating' in his face, and this would evoke loud laughter from them all.

Though the genitals are seldom used as weapons of aggression, their names may be so used. Talavusman was angry at Talemelemar, and shouted 'tingi' at him. Iliakong was angry at a little girl, and said that she copulated. This evoked great laughter from all the children present."

28: Spiro--117 (1947-48) 1949 Woleaians
116, 123, 857, 839, 864 Ifalik

"The interest of the children in sexual differences led them to an interest in my sexual characteristics. There is one recurrent theme in my field notes, an entry that occurs almost every day--the attempt of the young children to either look up my shorts, or actually feel my penis. This behavior was characteristic of both the boys and the girls. They would lie or kneel beneath me looking up my shorts and giggling, or they would try to put their hands up my shorts. This was not just innocent children's behavior. They knew full well that this was tabooed behavior, for they would become embarrassed, and simulate other activity the moment I let them know that I knew what they were doing."

28: Spiro--117 [2] (1947-48) 1949 Woleaians
116, 857, 839, 864 Ifalik

"I saw the children play only one game which was an obviously sexual game. A little boy and girl played a game in which they bent their heads between their legs, and then walked backwards towards each other, until they bumped buttocks. They would continue this for a number of times, either bumping buttocks or rubbing them together."

28: Spiro--117 [4] (1947-48) 1949 Woleaians
116, 839, 864 Ifalik

"The women have little compunction about discussing sexual matters in the presence of the girls, and the men none in the presence of boys. Often, the men will engage in sexual 'horseplay' with the boys. For example, a young man or grown one, for that matter, may grab at the exposed penis of the boy, the latter invariably withdrawing with a mock-serious threat. Or a man may tickle the boy's penis with a twig. Talemelemar was the constant butt of men's jokes because the shape of his penis was bit different from that of the natives. One other person, Otilivok, a young man of about 18, had the same shaped-penis, a person might tease him by saying 'just like Talemelemar', that is, his penis is like Talemelemar's."

28: Spiro--122 [2] (1947-48) 1949 Woleaians
116, 881, 839 Ifalik

Unlike the girl's first menstruation, which is announced publically, the boy's first nocturnal emission is unannounced. He reveals it to no one lest he be shamed, for people would poke fun at him."

28: Spiro--127 (1947-48) 1949 Woleaians
116, 839 Ifalik

"The only contact with animals I observed, and the natives do not interpret it sexually, is the suckling of infant pigs. The few times I observed this, the woman in question removed the pig from her breast, as if she was ashamed to be seen by me. On Yap, on the other hand, where this is a common practice, there was no shame at all."

28: Spiro--127 [4] (1947-48) 1949 Woleaians
116, 203, 839, 684 Ifalik

"The concept of rape (garo) is known to the people, but as far as I know, it has never occured on Ifaluk. My informants did know of one case of rape that occured on Satawal, an atoll in the Central Carolines. (6) Eight men working on a canoe in the bush fell upon a lone woman and all had intercourse with her.

A variation of rape, ganou, is found on Ifaluk. A man will enter a house at night, and copulate with a woman while she is sleeping. Should she awake and object to his behavior she awakens the household. (7) Again, the incidence is negligible."

"6. This incident is of interest for it indicates that the people do not live a completely insular life, but that news and gossip from the other islands is diffused throughout the area.

7. It is of interest to note that the verbal taboo on sexual terms obtains even in this situation.' The women does not say that a man is copulating with her, but states that a man is in the house."

28: Spiro--127-128
116, 839, 864, 522

(1947-48) 1949

Woleaians
Ifalik

"Masturbation, azirzir, we have seen, is taboo for children. My informants, however, maintained that children violate the taboo. They also maintained that the [128] children indulge in mutual masturbation and that the women also engage in mutual cunnilinguis. The men do neither. (The informants were men.) However, they did recall two cases of male masturbation. A man in Farulep, one of the Central Caroline islands, was discovered by two women masturbating in a tree. They began to tease him, and he attempted to distract their attention by shouting that a ship was coming, and that he had climbed the tree to observe the ship. (8) The same man was mastrubating in a tree, and the branch on which he was sitting broke, so that he fell to the ground. A man on Rauas in Ifaluk had bored a small hole in the wall of his house, which he used as a masturbatory device, until one day he was observed by some women."

"8. This, and the following stories told with great laughter by the informants."